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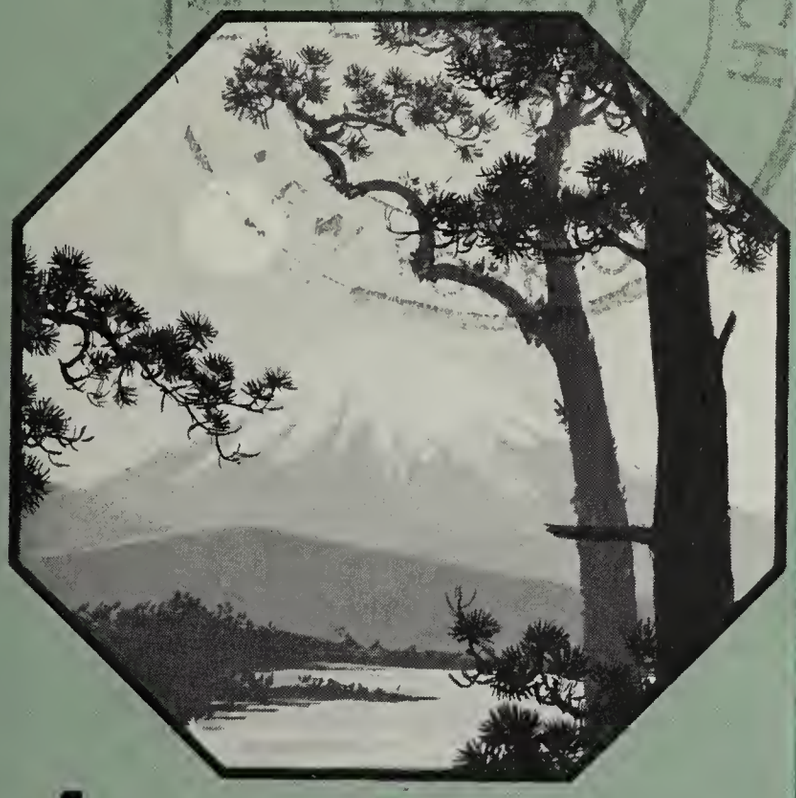

Michael Yashiro

of Japan

by CHRISTOPHER MORLEY, JR.

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This pamphlet is one of a series of biographies of Builders for Christ edited by The Rev. Powel Mills Dawley, ph.d. *Each pamphlet presents a glimpse into the life and work of a Christian who has responded to the call to a missionary vocation. The series covers a wide range of people, times, and places. All are of special interest and concern to Episcopalians. The general editor, Dr. Dawley, is Professor of Ecclesiastical History at the General Theological Seminary, New York, and the author of two volumes in the Church's Teaching series,* Chapters in Church History *and* The Episcopal Church and Its Work.

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1955

Presiding Bishop, Nippon Sei Ko Kwai

MICHAEL HINSUKE YASHIRO

Bishop Yashiro explains modern Japanese prints

Bishop Yashiro celebrates the Holy Communion in Japanese at the Anglican Congress

Yashiro of Japan

by Christopher Morley, Jr.

THE CIVILIZATION OF JAPAN IS as mature, complex and subtle, and as sturdily built upon ancient and developed foundations as the civilization of classical Greece and Rome. The history of the past century, with its competitive struggle for mechanical efficiency and industrialization, sometimes obscures this fact. The very loveliness of Japan, so long inviolate by the pressure and intensity of Western life, has created in many Western minds an overly picturesque and romantic image of Japan's ancient simplicity, beauty, and grace. It is true, and importantly true for the artistic life of the whole world, that the sensitivity and breath-taking loveliness of the old Japan survive, even amid the rubble of twentieth-centry tawdriness. And it is also true that Japan, since her enforced entry into the arena of international power politics in 1853, has taken on many of the institutions and techniques of European and American economic and political activity. As rival or as friend, Japan has become a nation of consequence. But of far more fundamental significance is Japan's ancient inward culture, of which romantic charm and industrial

competence are only exterior facets. Japan is a society with roots in a long and unique history. In this history has been shaped a special way of life, a supremely sophisticated pattern of culture, and a highly developed and profoundly pagan code of conduct.

The Christian mission to Japan, therefore, is as difficult and as challenging as the first evangelistic activity of the Church in the days of the Roman Empire. Never, in the whole effort of the Church since the days of St. Paul, has the Christian mission faced so exacting an opportunity. Never has there been so great a need for acute and intelligent analysis of a non-Christian society, to see and to understand its manifold and remarkable excellences, as well as to recognize the latent evils of its pervasive paganism. In the long Japanese past the Christian scholar can perceive the fruitful work of the Holy Spirit, preparing the hearts and minds and souls of people for the fullness of Christ's Church, even as the ancient Fathers of the Early Church showed the profound spiritual values of the philosophy and literature of pagan Greece and Rome. The Christian mission must be able to discover and exploit the riches of the great Japanese past; here is a summons to Christian scholarship with all its resources of sympathy and analysis.

Moreover, in Japan, perhaps as in no other area of the Church's Mission, there is a deep need for the selfless, dedicated, unambiguous witness of truly Christian lives, unalloyed by hesitation, compromise, or self-seeking. For the memory of the loyalty, devotion to duty, and disciplined lives of her ancient heroes, artists, and holy men is a living and abiding force in the heart of every Japanese. Intelligence, self-sacrifice,

statesmanlike wisdom: these are the qualities which the mission to Japan demands; these are the qualities which God in His goodness has called forth in the hearts of sons of the Japanese Church like Michael Yashiro.

ANGLICANISM IN JAPAN

ANGLICANISM in Japan has worked in the setting of a highly developed and independent civilization, a civilization which had no real contact with that in which Anglicanism came to maturity. When contact came, in the latter part of the nineteenth century, it was, for the most part, harsh and artificial, at the level of mechanical techniques and political, economic, and military rivalry. From the very earliest days of the Anglican mission to Japan, in the 1850's, 1860's, and 1870's,[1] the Anglican Church has had to work in the context of the forced, accelerated, tense adjustment of old Japan to the world of modern industrialism and power politics. At every turn the preaching of the Gospel has been amid the strident clangor of the modern scene, with all its confusion and tragedy. At every turn the Christian missionary has been compelled to think and to re-think his relationship both to the traditions of the mother Churches of the Anglican Communion, with their involvement in the patterns of culture and behavior in the industrial West; and, on the other hand, his duty to seek ways for Christian truths

[1] The first Anglican missionary to Japan was the American Bishop Channing Moore Williams, in 1859. He was followed, in 1869, by a representative of the English *Church Missionary Society,* and in 1873 by two representatives of the English *Society for the Propagation of the Gospel.* The Canadian Church sent a missionary in 1887, and the first missionary to Japan from Australia went in 1910.

to find natural expression in the forms of thought of Japan. And for the Japanese Christian the problem has been even more unbearably sharp, for the conflicts of the twentieth century set the mother countries of Anglicanism in bitter antagonism to the rising empire of Japan.

What can we conclude about the history of the Anglican Church in Japan as a whole, from its inception until the present day? It is clearly and unmistakably this: Anglicanism has proved itself, unshakably, as a living way, as valid and life-bearing in the utterly strange and intricate circumstances of Japan as in the societies of its origin.

The planting of the Anglican way in Japan is a chapter of supreme importance in the history of the Anglican Communion. Through the nineteenth and twentieth centuries Anglicanism has been struggling to realize and to clarify the universality of its faith, a universality which has sometimes been obscured by the circumstances of its origins in sixteenth-century England. And in Japan this universality has been vindicated with shining and undeniable clarity. For the tiny missions from five distinct missionary societies or parts of the Anglican Communion, including our own Episcopal Church, have become the *Nippon Sei Ko Kwai,* the Holy Catholic Church of Japan.

JAPANESE LEADERSHIP FOR THE JAPANESE CHURCH

THIS could not have happened if the message of the Church had not stirred in the hearts of men in Japan a dedication to the ministry and leadership of the Japanese Church. The earliest missionaries recognized that the Church in Japan must have her own autono-

mous structure. The Anglican heritage of independent national Churches made possible the beginnings of a separate Anglican province in Japan as early as 1887, when the first General Synod of the *Nippon Sei Ko Kwai* was held, and its Constitution and Canons were first formulated. In 1923 the first Japanese bishops were consecrated, J. S. Motoda for the Diocese of Tokyo, and J. Y. Naide for the Diocese of Osaka. By that date those two dioceses had become self-supporting.

By 1928 there were ten dioceses,[2] with two Japanese and eight English and American bishops. The Lambeth Conference of 1930 recognized the *Nippon Sei Ko Kwai* as an autonomous province of the Anglican Communion. In 1937 Mid-Japan elected a Japanese diocesan. By 1940 there were four Japanese bishops. Finally, in 1941, as the anti-foreign feeling which preceded the outbreak of World War II intensified, the Church in Japan determined to face the coming storm in the only way she deemed possible, by replacing all foreign bishops by Japanese, by removing all foreign missionaries from supervisory positions, and by cutting herself off from all financial dependence upon outside sources. Thus the pressure of the onset of war accelerated the process of development by which the *Nippon Sei Ko Kwai* was steadily growing to mature status as a member of the Anglican Communion.

On September 24, 1940, the Rev. Michael Hinsuke Yashiro was elected Assistant Bishop of Kobe. Bishop Basil of Kobe, alone among the foreign bishops, had

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[2] The dioceses of the *Nippon Sei Ko Kwai*, then and now, are: Hokkaido, Tohoku, Mid-Japan, North Kanto, Tokyo, South Tokyo, Kyoto, Osaka, Kobe, and Kyushu.

felt himself conscientiously unable to resign his see, but when serious illness forced him to go to the United States for medical treatment, the election of an Assistant Bishop became necessary. Yashiro was consecrated on St. Michael's Day, September 29, 1940. When Bishop Basil resigned his see on grounds of health in the autumn of 1941, Bishop Yashiro became Bishop of Kobe.

The career of Michael Hinsuke Yashiro, Bishop of Kobe, and the Presiding Bishop of the *Nippon Sei Ko Kwai,* represents a junction of all the lines of force and idealism and controversy which characterize the early history of the Japanese Church. These variegated movements of thought and endeavor meet in the life and work of a man who has given himself to the ministry of Christ's Church in Japan, and who has become by the strength of his dedication and the heroism of his witness the *pastor pastorum* of the Church in Japan. The ministry of Bishop Yashiro as priest, wartime bishop, and Primate attests to the wonder of God's love for His Church, raising up leaders and shepherds for His people, and making old things new. In itself Bishop Yashiro's ministry stands as final proof of the validity of the Anglican way for Japan. And it represents compellingly the sure and certain hope that Anglicanism in Japan will bring great gifts to the Christendom of the future.

PREPARATION FOR THE MINISTRY

THE ancient religions of Japan know nothing comparable to the vocation of a Christian priest. Religious practice tends to be a matter of ritual technique and external convenience rather than the expression of a

deeply moving inward principle. In Miss Lea's fine little book of first-hand testimony we read that "time and again, during the war 1941-45, officials and common people alike were astonished that Bishop Yashiro really did believe in God. They thought he had taken up the cult of the Christian God as a religious business concern and would abandon it when it fell out of favor with the public or ran counter to the national policy. Their astonishment when they found he believed in Almighty God must have been similar to that of the Emperor Trajan when he found that the Jews really did believe in an invisible God."[3]

The earliest Anglican missionaries brought this principle of Christian vocation to Japan. And in the circumstances of the life of Michael Yashiro, and of many Christian clergy and workers who were his contemporaries, this principle was putting down roots in the soil of Japan. The first half of the twentieth century has been a time when the Christian vocation has been finding itself in Japan, not as a special, strange, and foreign thing, but as a call from our Lord to the hearts of men in Japan, through the circumstances of life in Japan, for the service of Christ in Japan. There has been splendid response to this call in every phase of the Church's work. For the clergy, Michael Yashiro will always be a notable exemplar of what the Christian ministry of the Church in Japan can mean.

By ancestry Bishop Yashiro is a man of the old Japan, of *samurai* descent, with its stern and noble traditions of loyalty and martial sacrifice. He was born in Hakodate, Hokkaido, on March 3, 1900, of a Christian family. His father, the Rev. Kinnosuke Yashiro,

[3] Leonora Lea, *Window on Japan* (London: S.P.G., 1951), p. 28.

had been disinherited for becoming a Christian. As a boy Michael Yashiro knew poverty, and he helped to support his family by selling newspapers. Hokkaido, even today, is the least populous of the Japanese islands; it is northernmost, and the winters are extremely severe. The Yashiro family shared the hard and simple life of their neighbors, and there were times when the family was grateful for the addition to their food supply of birds blown violently by strong sea winds against a stone wall near their home.

Bishop Yashiro is a man of remarkable robustness and vigor, and it is said that as a youth he thought equally of the careers of professional wrestler or bishop. His great physical strength is an unusual gift; when one is with him one senses it as a kind of sacramental expression of his spiritual power. Although he was led to a career quite different from that of the *sumo* arena, his skill as a young man at the sports of *judo, kendo* (fencing), and *sumo* is one key to the vitality of his personality. He tells how, on a voyage from England to Japan, he arranged *sumo* and *judo* matches among a number of Japanese on board, for the entertainment of the other passengers; and then he himself won all the matches.

After elementary schooling, Michael went to live with an English missionary, partly to study and partly to support himself by doing odd jobs around the house. From there he went to the Central Theological College in Tokyo to prepare for the sacred ministry.[4] But

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[4] A gift from the Pan-Anglican Congress of 1908 made possible the construction of the Central Theological College in Tokyo as the Church's training college for Japanese clergy. It replaced separate schools previously run by the missionary societies.

his study in Tokyo was broken off by the death of his mother, and it became necessary for Michael to help support the family. At that time it was easy to earn money in China, and so the future Primate went to Tientsin and became a peddler of fish. In his spare time he studied English, and through the kindness of a customer he won a job as a clerk in an office.

A further step in Bishop Yashiro's career came when his father moved to a church in Kochi, and Michael rejoined the family there. This began his long and wonderful association with the Diocese of Kobe. Under the direction of Bishop Foss he resumed his study for the ministry. He was ordained deacon and priest, and took charge of St. John's Church in Suma, Kobe.

Bishop Yashiro's apprenticeship as a priest was rounded out by two years in England. Most of this period was spent in the theological college of the Society of the Sacred Mission at Kelham. Here he renewed his affectionate friendship with the famous Father Herbert Kelly, whose brief period of teaching at the theological college in Tokyo in its early years had a remarkable spiritual and intellectual influence upon many of the future leaders of the *Nippon Sei Ko Kwai*. Towards the end of his period at Kelham Bishop Yashiro was put in charge of a parish in a poor district, a remarkable opportunity for a priest of the young Church in Japan to extend his pastoral experience in a parish of the mother Church of England.

PRIEST AND PASTOR

THE work of Michael Yashiro as parish priest testifies to the finest traditions of the Anglican pastorate. Both at St. John's Church, Suma, to which he returned after

two years at Kelham, and at St. Michael's Church, Kobe, to which he later moved, his unstinted love for his people was outstanding. His zest for life, his abundant humor, his fondness for sports gave him a wide-reaching range of sympathy. His spiritual dedication and intellectual cultivation made him increasingly in demand as a preacher.

Many anecdotes bear witness to the fine qualities of Bishop Yashiro's ministry when he was a parish priest.[5] His instinctive skill in ministering to the needs of the sick and the dying has been long remembered. He had an imaginative and creative approach to the problems of young people in the turbulent and confused conflict of ideologies during the 1930's. He knew how to guide and to help young men who were in trouble with the police and ostracized by their families because of involvement in communism. His insight in this regard is well illustrated by his words to a detective who had been shadowing a young suspect who had taken refuge in Yashiro's house: "I'm not in favor of communism myself, but your way of doing things is hopeless. To begin with, you don't believe in any God; neither do the communists. It's a case of the blind leading the blind. You'd do better, you police, to leave him to me who do believe in God. You haven't any qualifications for the work you're trying to do."[6]

Yashiro had selfless energy in times of emergency.

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[5] The best available published account of Bishop Yashiro's career is to be found in a section devoted to him in Miss Leonora Lea's *Window on Japan,* pages 67-83: A Note on the Life of Michael H. Yashiro. Readers of Miss Lea's book will be aware how deeply indebted I am to it for details of Bishop Yashiro's life and work.

[6] *Ibid.,* page 73.

In the summer of 1938, at the time of a terrible flood in the city of Kobe, he and the young men of his parish worked heroically to aid people in danger. He had the courage to perform an unpopular act of kindness which he believed to be right. In the winter of 1938 he stood as guarantor for the English chaplain of the Seamen's Mission in Kobe when the chaplain was unjustly arrested in connection with a charge of espionage. Yashiro stood up for him at a time when no other person in Kobe, British or Japanese, was willing to do so. Such episodes show the character of Bishop Yashiro's courageous pastoral work.

BISHOP YASHIRO

MICHAEL YASHIRO'S consecration to the episcopate took place at a time of terrible dilemma for the Church in Japan. The war atmosphere of antagonism and distrust was forcing a division between the Japanese Church and the missionaries from Britain, Canada, and the United States. There was pressure upon the Church to sever all her links with the mother Churches. But there was another pressure, equally perilous to the survival of the unique witness of Anglicanism, the pressure to join a union of all Christian bodies which the Japanese government was trying to force into being. In war-weary Japan (Japan's war on the mainland had begun as early as 1931) "amalgamation" had become the great slogan—in business, in politics, in every activity. Why not, then, in religion too? And in a specious way the new government-sponsored organization looked like the reunited Church for which Christians pray.

From August, 1940, when the proposal for Prot-

estant amalgamation was first bruited, until the end of the Pacific war in 1945, continuous pressure was put upon Anglicans to join the united Church. The decision, for each member of the *Nippon Sei Ko Kwai,* was one of terrible complexity and agony. It was not easy to see, in the difficult circumstances of the time, how best to preserve the essential witness of the Anglican heritage. The result was separation within the Anglican community, a schism now happily healed. Three bishops and about one-third of the pastors and congregations of the *Nippon Sei Ko Kwai* joined the united Church, or expressed their readiness to do so.[7]

October, 17, 1940, was arranged for a great formal celebration of the inauguration of the amalgamated Church. On the very day of Bishop Yashiro's consecration, September 29, a meeting of the Japanese bishops was held to discuss the problem of union. Some of the bishops had already committed themselves to the principle of amalgamation, and there was a strong desire among Protestant leaders outside the *Nippon Sei Ko Kwai,* as well as in government quarters, for the Anglicans as a whole to join the new Church.

From the beginning Bishop Yashiro unequivocally opposed amalgamation. It was understood that denominations entering the union were to abandon their distinctive ministries and formularies, to "come in naked" as it was picturesquely called, against the day when a structure, creed, and ministry could be devised for the new organization. Against this surrender Bishop Yashiro consistently and courageously stood

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[7] *The Church in Post-War Japan:* Report of the Anglican Commission to the *Nippon Sei Ko Kwai,* May to July, 1946, page 9.

throughout the war years, at the risk of vilification, ostracism, and even imprisonment.[8] The bishop never ceased to witness to the Apostolic order and faith as Anglicanism proclaims it, with all the determination of an Athanasius. His persistence, in the very crucial days between September 29 and October 17, 1940, was the decisive factor in preventing the *Nippon Sei Ko Kwai* from being dragged whole, as a denominational body, into the amalgamation.

THE YEARS OF WAR

DURING the war years Bishop Yashiro remained a leading spokesman for those Anglicans in Japan who resisted the manifold pressures to join the united Church. When the Bishops of Osaka and Tokyo finally joined the amalgamation, Bishop Yashiro was made Bishop-in-charge of Osaka, which adjoins his own Diocese of Kobe. When, in the spring of 1942, the government forced the *Nippon Sei Ko Kwai* to dissolve itself as an organization and to disperse all its centralized and diocesan funds, Bishop Yashiro led the way in showing faithful parishes throughout Japan that the essential structure of the Church could somehow be maintained in the face of governmental opposition and without any central organization. Living in extreme poverty, running the parish of St. Michael's as its faithful priest, Michael Yashiro continued to minister as a Bishop of the Church of God in the Dio-

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[8] Bishop Yashiro was threatened, spied upon, but never actually imprisoned. But the prospect was ever present. Bishop Sasaki was imprisoned for ninety-five days; Bishop Sugai was imprisoned in solitary confinement. As a result of the sufferings of their imprisonment, both these courageous bishops died shortly after release.

cese of Kobe. The great principle which sustained him was the faith that the Church is no mere human institution, but a supernatural organism, the Body of Christ; it can survive without elaborate organization, and even without money.

In November, 1944, the bishop was conscripted into the Japanese Army, and for six months he served in Korea as a lieutenant in a newly formed division. His outfit never saw combat, although it was under constant air attack by allied planes. Toward the end of the war Japan's military effort was increasingly desperate, and the division in which Bishop Yashiro served was hastily formed and very inadequately supplied. To his men in those hopeless last months of the suicidal war, Bishop Yashiro brought the only hope in a stricken world, the ever hopeful message of Christ. Every night, during the long empty hours of blackout, the bishop told his men, from every walk of life, from every corner of Japan, in every condition of spiritual ignorance and confusion, the message of Jesus, and the promise of the Christian life in His Church.

In the last months of the war Bishop Yashiro was brought back to Tokyo to serve as an interpreter with British and American prisoners. In this situation the bishop's remarkable pastoral gift was clearly evident, for within the rigorous limits of such interviews he sought to bring the comfort of Christ to those with whom he spoke, on one occasion praying with a distraught prisoner.

In August, 1945, Bishop Yashiro was ordered back to Korea, but was in Kobe on leave when the war ended. His church and his house had been destroyed in air raids, but his family had been spared. At the

news of peace, the bishop went to the prisoner-of-war compound to offer a special celebration of the Holy Eucharist; a parachute was spread for altar-cloth over a simple table.

PRESIDING BISHOP

Soon after the end of hostilities one of the first new buildings to appear in the desolation of Kobe was the "Kobe Cathedral," a small shack about fifteen feet by ten feet and seven feet high, which Bishop Yashiro built himself with some old used timber obtained for him by a friendly Army officer. The construction of this place of worship was symbolic of the determination and energetic hope with which the bishop tackled the reconstruction of the Church.

As one looks at Japan ten years after the end of war, it is difficult to realize the conditions of utter devastation and misery which prevailed during the final stage of the war and the beginning of the Allied occupation. The recovery of the Japanese nation after so complete and humiliating a defeat is a sign of the remarkable resiliency and ability of the Japanese people. And the Church in Japan, too, has shared this spirit of revival. The *Nippon Sei Ko Kwai* has passed through the difficult postwar era of reconstruction to new prospects of service.

Every aspect of the revival of the Church's life in the years following the war shows the firm and statesmanlike touch of Bishop Yashiro's hand. Soon after the end of the war Bishop Yashiro was appointed chairman of the Reconstruction Committee for the *Nippon Sei Ko Kwai*. The most immediate and difficult problem was the wartime schism within the

Church. In the first confused months of peace it was Bishop Yashiro's great humility and loving friendship for those who had conscientiously but mistakenly left the Anglican fellowship which prepared the way for an ending of the schism. Reconciliation was essential, but it called for great tact and largeness of charity on all sides.

At the end of the war Bishop Yashiro was temporarily in charge of the Dioceses of Osaka and Kyushu. The spirit in which he labored to restore former members of the Church in those dioceses is beautifully shown by the following summary of a sermon he preached at one of the services of reconciliation: "I feel all too unworthy to be in the position of welcoming you back to the Church. Had we more faith and more love, we might have been able to prevent the schism. The fault of part of the Church is the fault of the whole Church. Let us all bow in repentance before Almighty God who has mercifully granted to us to see this new and glorious day."[9] A woman catechist who heard one of the bishop's sermons at this time said that he helped her to understand the Church as the Body of Christ more profoundly than ever before. In January, 1947, Bishop Yashiro became Presiding Bishop, and was in a position to continue the process of reconciliation throughout the whole Church. The final service for admission of clergy who had left the Church during the war was held in 1948 on the day before Bishop Yashiro left to attend the Lambeth Conference.

As Presiding Bishop, Bishop Yashiro is the *Nippon Sei Ko Kwai's* chief representative to other parts of

[9] Lea, *op. cit.*, page 79.

Christendom. He ranks as one of the great metropolitan bishops of the Anglican Communion, like the Archbishop of Canterbury or the Presiding Bishop of our own Episcopal Church. In this capacity Bishop Yashiro attended the Lambeth Conference in 1948 and the Anglican Congress in 1954, and few who were present at the latter assembly will forget the moving celebration of the Holy Communion he conducted in Japanese for the whole Congress. He has visited many parts of the Anglican Communion, including India, Burma, the Philippines, Hawaii, Canada, New Zealand, and Australia; as well as England and the United States. His visit to Australia was notable for his earnest desire to express to the people of Australia the sorrow of people in Japan for atrocities committed during the war. As Metropolitan of the Church in Japan, Bishop Yashiro has visited the mission in Okinawa, which receives assistance in personnel and funds from the Church in Japan.[10] And, finally, Bishop Yashiro helps to keep the *Nippon Sei Ko Kwai* in touch with the Ecumenical Movement, both inside Japan, and throughout the world; in 1948 he went from Lambeth to Amsterdam, as one of Japan's two delegates to the First Assembly of the World Council of Churches.

It is impossible, in so brief a sketch, to do justice to the career of Bishop Yashiro. His leadership of the Church in war and in peace has drawn its power from outstanding qualities of intelligence, courage, and faith. These qualities have been tested and developed by the extraordinarily complex and difficult circum-

[10] Okinawa is at present under the jurisdiction of the Bishop of Honolulu.

stances of life in Japan during the past half century. In his faithful response to the calling of our Lord, Bishop Yashiro has been given great gifts of spirituality and statesmanship. Thus, humble before God, heroic before men, he has sustained and guided his people. And he stands today a challenge and an inspiration to Anglicans everywhere, to witness for their faith with like fervor and equal vigor. When the final records are in, history will mark the work of Michael Yashiro of Japan as one of the finest chapters of achievement in the Anglican Communion.

For Further Reading

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Prayers

BLESSED Lord, we beseech thee to pour out thy Holy Spirit upon thy Church in Japan, that she may stand fast in the faith, and that through her the people may learn to know and love thee, their Saviour, whom with the Father and the Holy Ghost we worship as one God, world without end. *Amen.*

O GOD of the nations, we ask thy blessing upon thy people of all lands. Bless those who labor for the upbuilding of the Kingdom, that in the spirit of love and power they may lead men out of darkness into the light of thy truth; and grant, O Lord, that peace and happiness, truth and justice, religion and piety may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

O GOD, who never failest to go with those whom thou sendest; Bless thy servants whom thou hast chosen to bear thy name before the dwellers in the uttermost parts of the earth, that they may have wisdom to know, strength to do, patience to suffer, and courage to persevere; and that we, strengthened and supported by their witness, may, with them, do all things to thy honor and glory; through Jesus Christ our Lord. *Amen.*

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